



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The <i>Haqqa'to</i> ³⁵⁴⁶ (<i>Disposer/ Righter-she^y</i>).	ٱلْحَاقَّةُ
2. What (<i>is</i>) the <i>Haqqa'to</i> (<i>Disposer/ Righter-she^y</i>).	مَا ٱلْحَاقَّةُ
3. And what (<i>profoundly caused you^s to know</i>) what (<i>is</i>) the <i>Haqqa'to</i> (<i>Disposer/ Righter</i>)- <i>she^y</i> .	وَمَا أَدْرٰنَكَ مَا ٱلْحَاقَّةُ
4. Denied-she ^{y3547} <i>Thamooda</i> ³⁵⁴⁸ and <i>Aadon</i> ³⁵⁴⁹ by The <i>Qa're'a'te</i> ^{w3550} (<i>sudden and intense Knocker</i>)- <i>she^y</i> .	كَذَّبَتْ ثَمُودُ وَعَادٌ بِٱلْقَارِعَةِ
5. As however <i>Thamooda</i> then (<i>had been</i>) perished they ^z by the <i>Tta'gbeya'te</i> ^{w3551} (<i>over-runner-she^y</i>).	فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِٱلطَّٰغِيَةِ
6. And however <i>Aadon</i> then (<i>had been</i>) perished they ^z by a wind ^w <i>Ssarsa'ren</i> (<i>severely cold and strongly nois</i>) <i>aa'te'ya'ten^w</i> (<i>excessively-recalcitrant-she^y</i>).	وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرَّصَةٍ
7. [He] subjugated/drove it ^w over them seven nights and eight days <i>husooman</i> (<i>successively and determinatively</i>); so [you ^s] see the people in it ^w <i>ssar'aa</i> (<i>they who are fatally thrown dispersedly to the ground</i>) as they were <i>ajazo</i> ³⁵⁵² (<i>date-palms stumps</i>) <i>pha'weya'ten³⁵⁵³</i> (<i>fallen ruinously-empty</i>).	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيمَا صَرَعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ
8. So do [you ^s] see for them of a remnant-she ^y .	فَهَلْ تَرَىٰ لَهُمْ مِّنْ بَاقِيَةٍ
9. And come Pharaoh and who ^p before him and the <i>Mu'tafekat</i> ³⁵⁵⁴ (<i>towns over-turned upside down</i>) by the <i>kha'tte'a'te</i> ³⁵⁵⁵ (<i>absolute wrongdoer</i>)- <i>she^y</i> .	وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ ٱلْمُؤْتَفِكَةُ بِٱلْخَاطِئَةِ
10. So disobeyed they ^z their Lord's messenger; so [He] took them a take-she ^y <i>ra'beyatan</i> (<i>surpasser-she^y</i>).	فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً
11. Verily We <i>lamma</i> (<i>when/ whence</i>) overflowed the water We carried you ^b in the runner-she ^y .	إِنَّا لَمَّا طَغَى ٱلْمَآءُ حَمَلْنَاكُمْ فِى ٱلْجَارِيَةِ

³⁵⁴⁶ The word “الحاقة,” translated as “*The Disposer-she^y*” is synonymous with “يوم القيامة” = “*The Day of Judgment!*” Both “الحاقة” and “يوم القيامة” are individually feminine genders, singular nouns! Thus, “الحاقة” means “حق بحق” = “it^w disposes rightly and justly for everyone his/her due recompense (good or bad) accordingly, ultimately: Paradise or Hell!”

³⁵⁴⁷ The word “كَذَّبَتْ” = denied-she^y is in reference to the “*Thamoud*,” which is a feminine gender in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”!

³⁵⁴⁸ *Thamood* are the people of Prophet Salih, an ancient Arabian tribe destroyed for their impiety! First time mentioned in The Qur'an in (S7:73)!

³⁵⁴⁹ *Aad* are the people of Prophet Hood (Heber), an ancient Arab tribe of prodigal stature that took its name from its leader's name! First time mentioned in The Qur'an in (S 7: 65)!

³⁵⁵⁰ The word “القارعة” feminine singular nouns, meaning she who suddenly and intensely knocks! “القارعة” is synonymous with “يوم القيامة” = “*The Day of Judgment!*” See (S101:1)!

³⁵⁵¹ That is the Overrunner *Shrike*, see القرطبي!

³⁵⁵² The “*stump*” is the base of the tree in the ground from which the roots shoot! See Webster's Unabridged Dictionary!

³⁵⁵³ The word “خاوية” by definition means empty and in ruin! See الهادي and اللسان!

³⁵⁵⁴ Those are the towns of the homosexual people to whom Messenger Lott (*Lott*) was sent to admonish! They failed to heed his advice! So Allah punished them by turning their towns upon them upside down!

³⁵⁵⁵ The word “خاطيء” = “من تعمد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally! So, “الخاطئة” = the “*wrongdoer-she^y*!”

12. To make it ^w [We] for you a reminder-she ^{y3556} and to cache/cognize it ^w a cache-she ^y /cognizing-she ^y ear.	لَنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيًّا أُذُنٌ وَاعِيَةٌ ﴿٣٥٥٦﴾
13. Then <i>edha</i> (<i>when/whereas</i>) (<i>to be/had been</i>) blown in the horn a blow-she ^y a once-she ^y .	فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿٣٥٥٧﴾
14. And (<i>had been</i>) carried-she ^y the Earth ^w and the mountains ^x then <i>dukkata</i> (<i>both razed</i>) <i>dakkatan</i> (<i>razing-she^y</i>) once-she ^y .	وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿٣٥٥٨﴾
15. So then-day befell-she ^y the <i>Wa'gea'te</i> (<i>Doom's Day Event</i>).	فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿٣٥٥٩﴾
16. And [split/halved]-she ^y the Heaven ^w then she (<i>is</i>) then-day <i>wa'he'ya'ton^{w3557}</i> (<i>feeble/infirm</i>)-she ^y .	وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿٣٥٦٠﴾
17. And the angels ³⁵⁵⁸ over its ^w <i>arja</i> (<i>extremities/boundaries</i>); and carrying your ^t Lord's <i>Arshe</i> (<i>Throne/Chair of Kingship/proprietorship</i>) above them then-day eight.	وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿٣٥٦١﴾
18. Then-day (<i>to be</i>) shown you ^z not hide of you ^b a <i>kha'fe'ya'ton^w</i> (<i>lay-hidden-she^y</i>).	يَوْمَئِذٍ تَعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿٣٥٦٢﴾
19. So as-to whom ^p <i>oteya</i> ([<i>he</i>] (<i>had been accorded</i>)) his book ^x by his <i>yamene</i> (<i>right-hand</i>) ^w then says [<i>he</i>]: Ha, <i>ummo</i> (<i>come you!</i>); let-read you ^z my book ^x [<i>ha</i>]. ³⁵⁵⁹	فَأَمَّا مَنْ أَوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَّةَ ﴿٣٥٦٣﴾
20. Verily I presumed surely I am <i>mula'qen</i> (<i>meeter of/meeting</i>) my account ^x [<i>ha</i>]. ³⁵⁶⁰	إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةَ ﴿٣٥٦٤﴾
21. So he (<i>is</i>) in a living-she ^y (<i>condition</i>) <i>radbeya'ten</i> ([<i>she-embraced-gratifier</i>]) ³⁵⁶¹ .	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٣٥٦٥﴾
22. In a paradise ^w /garden ^w lofty-she ^y .	فِي جَنَّةٍ عَالِيَةٍ ﴿٣٥٦٦﴾
23. Its ^w <i>qutoofo</i> (<i>ready for plucking fruits/flowers</i>) (<i>are</i>) nigh-she ^y .	فَطُوفُوهَا دَانِيَةً ﴿٣٥٦٧﴾
24. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c antedated in the days ^x the bygone-she ^y .	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٣٥٦٨﴾
25. And as-to whom ^p <i>oteya</i> ([<i>he</i>] (<i>had been accorded</i>)) his book ^x by his <i>shema'le</i> (<i>left-hand</i>) ^w then [<i>he</i>] says: <i>yalaytaney</i> (<i>O, for a longing that I</i>) not <i>ota</i> (<i>had been accorded [I]</i>) my book ^x [<i>ha</i>]. ³⁵⁶²	وَأَمَّا مَنْ أَوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيَّةَ ﴿٣٥٦٩﴾
26. And not <i>adrey</i> (<i>profoundly knew [I]</i>) what (<i>is</i>) my account [<i>ha</i>]. ³⁵⁶³	وَلَمْ أَدْرِ مَا حِسَابِيَّةَ ﴿٣٥٧٠﴾
27. <i>Yalaytaha</i> (<i>O, for a longing that it^w</i>) was-she ^y the <i>qadbeyata</i> (<i>end-all-she^y</i>).	يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٣٥٧١﴾

³⁵⁵⁶ The word “التذكيرة” means *that which reminds or by which one is reminded!* See البصائر!

³⁵⁵⁷ The word “واهيّة” could also mean *infirm or weak!* See الراغب!

³⁵⁵⁸ The word “الملائكة” is a *gender noun*, meaning the angels!

³⁵⁵⁹ The particle “هـ” in “كتابه” is for a *caesural-pause* in reading in order to evidence the emphasis of the “ي” in “كتابه” The pause is preferable according to most Qur'an readers and commentators! But in case, there is no pause and the recitation is continuous then this “هـ” will be dropped from the recitation!

³⁵⁶⁰ Ibid, only for “إحسابيه”

³⁵⁶¹ The word “راضية” that is a *gratifier* and simultaneously this *gratifier* is embraced by its recipients as *gratifying it!*

³⁵⁶² See footnote 6052, for “book[-ha]!”

³⁵⁶³ See footnote 6053 above regarding “إحسابيه”

28. Not enriched ³⁵⁶⁴ <i>a'n</i> (off) me my possession [ha] ³⁵⁶⁵ .	مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ ﴿٢٨﴾
29. Perished <i>a'n</i> (off) me my authority ^x [ha] ³⁵⁶⁶ .	هَلَكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾
30. Let-take him you ^z then <i>ghullobo</i> ³⁵⁶⁷ (<i>shackle his wrists to his neck him you^z</i>).	خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾
31. Afterward the <i>Jabeema</i> ³⁵⁶⁸ (<i>intensely-blazing Fire</i>) <i>ssalloho</i> ³⁵⁶⁹ (<i>let-you^z broiled him</i>).	ثُمَّ الْجَحِيمِ صَلُّوهُ ﴿٣١﴾
32. Afterwards in a chain its ^w measure (<i>is</i>) seventy cubits then let-insert him you ^z .	ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾
33. Verily he: [was] not believing by Allah The Great.	إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾
34. And not urges [he] on <i>tta'aame</i> ^x (<i>giving: wheat/-edible/food-grains</i>) ^x the poor.	وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾
35. So not for him today, ha here <i>hamemon</i> ³⁵⁷⁰ (<i>affectionate-friend</i>).	فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ ﴿٣٥﴾
36. And nor <i>tta'aamon</i> ^x (<i>wheat/edible/food-grains</i>) ^x except of <i>ghesleenen</i> (<i>the Hell's peoples pus</i>).	وَلَا طَعَامٌ إِلَّا مِنْ غَسْلِينَ ﴿٣٦﴾
37. Not eat it ^x except the wrongdoers ³⁵⁷¹ .	لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾
38. So not ³⁵⁷² ; <i>Oqsemo</i> (<i>I oath</i>) by what you ^z discern/sight.	فَلَا أَقْسَمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾
39. And what not you ^z discern/sight.	وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾
40. Verily it ^x surely (<i>is a</i>) say (<i>of</i>) a messenger- <i>kareemen</i> ³⁵⁷³ (<i>bounty-giver, ennobler and of multiple uses/effects</i>).	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
41. And neither it ^x (<i>is</i>) a poet's say, little surely ³⁵⁷⁴ you ^z believe.	وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾
42. And nor surely a soothsayer's say, little surely ³⁵⁷⁵ you ^z reminisce.	وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذْكُرُونَ ﴿٤٢﴾

³⁵⁶⁴ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes *sufficed* and *not vice versa*! As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*! Hence “enriched” is *superior*!

³⁵⁶⁵ Ibid, only fro “إمالي”

³⁵⁶⁶ Ibid, only “إسْطَانِي”

³⁵⁶⁷ The word “غْلُوهُ” meaning put in the “الغُلُّ,” means *bond or shackle his two wrists to his neck*!

³⁵⁶⁸ The word “الجحيم” is proper noun, but it means *intensely blazing fire*! See الراغب!

³⁵⁶⁹ The word “يصلون” transliterated “yaslanma” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

³⁵⁷⁰ The word “حميم” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot”! However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend!” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition! You can tell I am fumbling to describe “الصديق الحميم,” as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language! So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend!”

³⁵⁷¹ The word “خاطيء” = “من تعد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally! So, “الخاطئون” = the “wrongdoers”!

³⁵⁷² The “لا” at the beginning of this *Ayah*, is by consensus is a negation particle! See الدر المصون، احمد حلي! As to the oath stated here, please refer to the footnote 5780 of (S56:75-76)!

³⁵⁷³ The word “kareem” = “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in length in footnote 28 of the Introduction to this Translation! Summarily: *bounty-giver ennobler and of multiple uses/effects*!

³⁵⁷⁴ The particle “ما” is for intensity of paucity! See إعراب القرآن، لمحمود صافي!

³⁵⁷⁵ Ibid!

43. (It ^x is) a descending ³⁵⁷⁶ from the world's Lord.	تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾
44. And had he <i>taqanwala</i> (made-up-say) on Us some (of) [the] says.	وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾
45. Surely We (would have) taken [of] him by the <i>ya'mene</i> (force/power/right).	لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾
46. Afterwards surely We (would have) severed of him the aorta.	ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾
47. So not of you ^b of an <i>abaden</i> ³⁵⁷⁷ (a lone/any-one) a'n (off) him obstructers.	فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾
48. And verily it ^x (is) surely a reminder-she ^{y3578} for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure).	وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾
49. And verily We surely know that of you ^b (are) deniers.	وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾
50. And verily it ^x (is) surely <i>hasraton</i> ^w (ardent contrition) ^w [on] the disbelievers.	وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾
51. And verily it ^x (is) surely the <i>yaqeene's</i> (certitude faith)'s right.	وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾
52. So <i>sabbeh</i> ³⁵⁷⁹ (let-say [you ^s]: <i>subhana Allah</i>) by your ^t Lord's name, The Great.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

³⁵⁷⁶ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

³⁵⁷⁷ See the Lexicon attached to this Translation regarding “أحد”!

³⁵⁷⁸ The word “التذكيرة” means that which reminds or by which one is reminded! See البصائر!

³⁵⁷⁹ The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!